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TERMS:

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EDUCATION BY GOSSIP.

Home-Talk by J. H. Noyes, W. P., June, 9, 1868.

I SUPPOSE that the gossip of people, the world over, educates them more than any other one influence; more than the schools or preaching, books or newspapers. There are a great many different educational influences operating on people in civilized countries. They go to school more or less, and they attend some religious meeting once a week or oftener, and they read newspapers and books; but the gossip they have at home and with their neighbors, the communication one with another by word of mouth that is going on continually, day and night, as you may say—that is the influence that educates people; that is the great protracted meeting they are in all the time.

If these other means of education—schools, preaching, books and newspapers—have subjects of interest enough, any or all of them, to furnish people with what will occupy their minds; if they are so attractive that people will keep thinking about them, and will be busy about them in their conversation and gossip, then, to be sure, they take the lead. For instance, in the old revival times, by special efforts and special measures people's attention was turned to religion till it became the all-absorbing topic. It fairly got into the domain of gossip. The interests of eternity were the theme when men rose up and when they sat down, when they were about their work and when they were by the fire-side. So, again, in times of a very exciting election, the newspapers will get possession of men's minds, and even of women's minds, so that they will talk politics day and night; and once in a great while, a book will get hold of people in the same way. Occasionally some local interest, like this Midland Railroad, will take people's attention, and become a topic of constant thought and gossip in certain regions.

Different reformatory movements have from time to time reached a pitch of interest that made them subjects of common talk. I remember the time when anti-slavery filled every nook and corner of the land with gossip and discussion. I remember the time when the Second Advent mania occupied the general mind in that way. I remember when the whole talk of the country was about tem-

perance; and so on. Sometime I expect to see the religion of the Bible, the religion of Christ and the Primitive Church, take possession of the public attention in this absorbing way, and become the subject of universal gossip. I expect the doctrine of Salvation from Sin and the Advent of Christ 1800 years ago, will come into the arena of conversation sometime—perhaps very soon—and be the popular topics of thought and talk all over the world. When that comes to pass there will be a general revival. Then will be the coming together of heaven and earth.

Meantime while we are waiting for this, we may as well try what we can do on a small scale among ourselves. I want to see a state of things coming right along, in which the great truths of salvation, the resurrection of Christ, fellowship with the Primitive Church and knowledge of the heavens, will be constantly in our thoughts and in our talk, entering into the natural flow of conversation among us. If we can get gossiping going on things that are edifying and useful, that lift and carry us up toward heaven—if we can really utilize our gossiping powers, we shall get an education very fast, of the best kind; an education that no newspapers or schools or ministers can ever give us. We shall educate ourselves and one another, in our work-shops, at the dinner-table, and by the wayside. We shall be in a perpetual protracted meeting. If we give our minds to the Holy Spirit to be possessed, we shall all and each of us be having new ideas from time to time that will be interesting and edifying, and that will make us happy, and make us grow, and enable us to "refresh one another's bowels." It will be a fine thing if we can get this state of things going, and keep it going steadily through the political campaign of this year. Let the Presidential election go on—we will shut the door and go to sleep, so far as that is concerned. We will carry on our conversation all in a world of our own, thinking about Christ and the kingdom of heaven. The *Utica Herald* had some poetry this morning which I would apply to politics:

"The sun comes up and the sun goes down,
And the day and night are the same as one;
The year grows green and the year grows brown,
And what is it all, when all is done?
Grains of somber and shining sand,
Sliding into and out of the hand.

"And men go down in ships to the seas,
And a hundred ships are the same as one.
And backward and forward blows the breeze,
And what is it all, when all is done?
A tide with never a shore in sight,
Setting steadily on to the night.

"The fisherman droppeth his net in the stream,
And a hundred streams are the same as one;
And a maiden dreameth her love-lit dream,
And what is it all, when all is done?
The net of the fisher the burden breaks,
And after dreaming, the dreamer awakes."

Well, a hundred elections are all as one, and what is it all when all is done?

The only scheme for driving the devil out of the world, is to get possession of the gossiping propensity. People will talk. They have the faculty and propensity, and there will be just so much gossip going any way. The only thing to do is to give the people something good to talk about. This is what I have set before me, to talk as the Spirit gives me utterance, and so that those who hear can not help thinking about what I say, and finally can not help talking about it.

TALK ABOUT THE SECOND COMING.

NO. IX.

Inquirer.—Let me understand you. Do you mean to say that immediately after the destruction of Jerusalem there was a resurrection of men's visible *bodies*; i. e., that the actual remains of the old saints, that had been buried in the ground for ages, broke up through the turf, and began life again? This is what I have always been taught to expect at the last day. You know the old hymn says—

"My flesh shall slumber in the ground
Till the last trumpet's awful sound,
Then burst the tomb with sweet surprise,
And in my Savior's image rise."

Circular.—I was taught the same doctrine, but it was always very incredible to me. I now see that it originated in the great error about the Second Coming which we are breaking up. The apostles and primitive believers, expecting the coming of Christ within their own life-time, of course spoke freely of the change which it was to effect in their natural bodies. For instance, Paul says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, *who shall change our vile body*," &c. The expectation here expressed was legitimate, because the change anticipated was to come *before* the death of Paul's "vile body." But when it came to be assumed that the Second Coming was far away in the future—probably thousands of years off—this language of Paul and other like expressions, were naturally turned into very strange meanings. Men were forced to argue in this way: "Paul of course expected that his body would die, and rot in the ground, and probably be scattered into immensity long before the Second Coming, and

yet he expected that Christ, when he should at last descend from heaven, would gather and reorganize that same 'vile body,' and then 'change' it." We see the foolishness of this, because we know that Paul expected to be alive at the Second Coming. But I am persuaded that the old doctrine of literal graveyard resurrection got its strength from just this kind of reasoning.

Inquirer.—But you certainly expect the resurrection of the *body* in some sense. What sort of bodies were raised at the Second Coming in the case of those that were dead?

Circular.—Paul puts this very question and answers it, in 1 Cor. 15: 35—38. I can not do better than to copy his words. He says: "How are the dead raised up? *and with what body do they come?* Thou fool! that which thou sowest is not quickened except it die. And that which thou sowest, *thou sowest not that body that shall be*, but bare grain, it may chance of wheat or of some other grain; but *God giveth it a body as it hath pleased him, and to every seed his own body.*" The meaning of this is plain. When you plant a potato, you do not expect that the very potato you plant, after having rotted, will be reorganized and come forth again in the fall; but you expect that the life or organizing force, or (if you please) that spiritual body that was in the potato which you planted, will gather new material and assume a new form in the crop that is to come.

The true theory of the resurrection may be stated in the simplest terms, thus: Let the body be regarded as *clothing*; (and it is often so represented in the New Testament;) then the "vile body" is the old suit that we wear in this world. The resurrection-body is a new suit (called sometimes "white raiment"), that is to be given at the resurrection. Now you perceive that in the case of those who live *till* the resurrection, the old suit has to be *taken off* to give place to the new one, or perhaps it would be more correct to say, the old suit has to be made over into a new one, since the word is, "This corruptible must *put on* incorruption and this mortal must *put on* immortality." This is the "*change*" that Paul was expecting. But in the case of those who have taken off their old clothes and laid down to sleep, it is not necessary to put on their rags again when the resurrection wakes them, but only to put on their new suit. This is the rising of the dead.

Now if you consider that Christ belonged to the invisible world after his resurrection; that his Second Coming was a transaction in that world; that living believers were changed and became invisible when they were taken into his presence; and of course that the saints who slept entered the same invisible sphere of his presence, at their rising; you will have no difficulty in believing that an actual resurrection, such as is described in Daniel 12: 2, came to pass immediately after the destruction of Jerusalem, though worldly history gives no account of it.

THE MARTYR-MANIA

OF THE POST-APOSTOLIC CHURCH.

IF we accept the doctrine that Christ came the second time immediately after the destruction of Jerusalem, and took away the spiritual part of the Primitive Church, we are compelled to infer that what was left, though it bore and transmitted the names and forms of Christianity, was actually an *apostate* church. But then the question urges itself upon us—"What shall we think of the splendid and innumerable *martyrdoms* in that second generation, which have been the glory of Christianity through so many ages?" Though it is exceedingly difficult to withhold confidence and sympathy from men whose fortitude in suffering has been the wonder of the world, yet, since the vital interests of true Christianity require that false Christianity should be thoroughly exposed, we will endeavor to answer this question "without partiality, and without hypocrisy." For this purpose, we will first present a *specimen* of the martyr-spirit that prevailed in the next generation after the apostles, and then we will offer several *remarks* upon it.

Ignatius is universally regarded as one of the most illustrious of the early martyrs. Indeed he was the chief father of what may be called the *martyr-mania* of the first three centuries. He belonged to the generation next after the apostles. He is therefore an example to our purpose. The writers of the Oxford Tracts give the following account of him:

"St. IGNATIUS, Bishop of Antioch, and Martyr, is reported to have been the child whom Christ took in his arms, in order to give his disciples a pattern of Christian humbleness. But, however this was, he certainly was a disciple and friend of the Apostles, particularly St. Peter and St. John.

"St. Peter and St. Paul are said * to have laid on him their hands, and made him Bishop of Antioch. In A. D. 106, when he had been Bishop nearly 40 years, the persecuting Emperor Trajan came to Antioch; and on finding Ignatius resolute in confessing the faith of Christ, he ordered him to be carried prisoner to Rome, and there thrown to the beasts in the idolatrous heathen show, a command which was strictly obeyed. During his journey, he wrote letters to various churches, by way of taking leave of them, and to confirm them in Christian zeal, love, and unity; and these by God's good providence are preserved to us. They are especially valuable to us at the present day, as showing us how important it is, in the judgment of this blessed Martyr, to honor and obey our Bishops."

The following are extracts from the epistle which Ignatius wrote to the Romans, while on his way to Rome. Much more of the same sort might be produced from this, and from his other epistles. But we wish to present only

A SPECIMEN OF THE MARTYR-MANIA.

"I write to the churches, and I charge you all, that I die willingly for God, unless you prevent me. I exhort you, not to show me unseasonable kindness. Suffer me to be devoured by wild beasts, for by their means I am permitted to go to God. I am food for God's service. Let me be ground by the teeth of the wild beasts, that I may be found pure bread unto Christ. Yea, encourage ye them, that they may be my grave, and may leave no part of my body; so that,

* It is noticeable in all the histories of the early church, that this suspicious phraseology—"it is said," "it is reported," "the tradition is," &c., is uniformly employed, whenever the commissions and succession of the Fathers from the Apostles, are to be made out. This is a kind of testimony that is not received in courts of law. Yet it is all that can be found to prove the integrity of the first and most important link in the chain of post-apostolic authority.

when I am fallen asleep, I may burthen no man. Then shall I be a true disciple unto Christ, when the world seeth my mortal body no more; pray ye to Christ for me, that by their instrumentality I may be found a sacrifice unto God. I make not my commands unto you, as though I were Peter or Paul; they were apostles; I have been condemned; they were free; I, hitherto, am a slave; but if I suffer unto death, I shall become the freedman of Jesus, and shall have a resurrection unto liberty in him. Now am I learning, while in my bonds, not to set my affections on anything that is worldly and fallacious.

"From Syria unto Rome I carry forward my sufferings, by land and sea, night and day; enchained of ten leopards, which are the soldiers ranked around me; who by kindness are made harsher. But I take a lesson from their misdeeds; yet not herein am I made perfect. I long for the wild beasts that are prepared for me. And I pray that I may be found ready; yea, I will encourage them quickly to devour me, and not to spare me with the timidity which they have shown to others. If they do it not of their own will, I will put a force upon them. I claim of you to bear with me. I have discovered my true interest; I am just becoming a disciple. All things, whether seen or unseen, are tasteless to me, so that I go to Christ. Fire and cross, the assault of beasts, the rending of my bones, the laceration of my limbs, the crushing of my whole frame, dire tortures of Satan, let them come upon me, so that I but go to Christ. . . .

"The Prince of this world desireth to tear me away, and to corrupt the purpose that I have to God-ward. Let none of you, who are at my side, give him your help; adhere rather to my cause; it is the cause of God. Talk ye not of Jesus Christ, while your affections are set on the world. Let no hatred dwell within you. If, when I come among you, I claim of you to interfere for my preservation, yet listen not to me. Keep faith rather with the terms in which I now write to you."

REMARKS.

1. So far as mere courage in courting death, or mere religious zeal, is concerned, we might easily find examples among the worshipers of Juggernaut, that would fully match Ignatius.

2. That the martyr-spirit which Ignatius exhibited, and which became so fashionable afterwards, was not necessarily connected with holiness and truth, is proved by the fact, confessed by the martyr-church itself, that it appeared in equal strength and splendor, in some instances, among "heretics." Apollinaris of Hierapolis, writing against certain heretics of the second century, says:

"Since they are at a loss what to reply to the refutation of their errors, they attempt to take refuge in their martyrs, saying they have many martyrs, and that this is one sure evidence of the power of that spirit which they call prophetic. But this, as it appears, is nothing the more true on that account. For some of the other heresies also have a vast number of martyrs; but neither do we the more on that account agree with them, nor acknowledge that they have truth on their side. Indeed they who are called Marcionites, say that they had vast numbers that were martyrs for Christ. But they do not confess Christ in truth." And a little after, he adds: "Hence, whenever those that are called martyrs by the church, on account of enduring martyrdom for the true faith, happen to fall in with those called martyrs of the Phrygian heresy, they always separate from them and undergo death, having no communion with them."

3. It is obvious to inspection, that the spirit manifested by Ignatius, in the above extracts, has no prototype in the New Testament. Christ

and his apostles were *willing* to die for righteousness' sake; but they were also willing to *live*. "When they persecute you in one city, flee to another"—was Christ's direction to his disciples. Paul was many times in circumstances highly favorable to obtaining the crown of martyrdom, but he took considerable pains to escape; evidently accounting it the part of a good general to show his courage and patriotism, not by courting death, but by manfully meeting the difficulties and labors of life.

4. But the true character of the boasted martyr-spirit of the early church, as represented by Ignatius, will be made most apparent by examining directly into the *motives* and *meaning* of it. The reader will observe, that Ignatius intimates his expectation of attaining *perfection*, by means of martyrdom. Speaking of the benefit he received from the cruelty of his guards, he says, "*Yet not herein am I made perfect. I long for the wild beasts that are prepared for me*"—meaning that he hoped for perfection only by their instrumentality. This idea, that *perfection is attained by literal martyrdom*, holds a conspicuous place in all the writings of the Fathers and early historians. Indeed, "to be made perfect," in the language of the ancient church, was a cant expression, used almost exclusively to signify the suffering of martyrdom.

The editor of Eusebius's Ecclesiastical History says in a note:

"The Primitive Church distinguished a confession from martyrdom. The former implied all suffering and trials for the sake of religion, except the loss of life. The latter was attended with this also. Hence, the latter was regarded as the highest grade of confession, and as such the martyr, in contradistinction to the confessor, was said to be *perfected*. The expression, therefore, to be perfected, often occurs in our author, in the sense of being put to death. This remark will explain the expression as it occurs sometimes in the book of martyrs."

This association of perfection with suffering, undoubtedly took its rise from the following passages of the New Testament:—Christ, speaking of his approaching death, said, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be *perfected*." Luke 13:32. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation *perfect through sufferings*." Heb. 2:10. "Though he were a Son, yet learned he obedience by the things which he *suffered*: and being made *perfect*, he became the author of eternal salvation unto all them that obey him." Heb. 5:8,9. These interesting passages certainly teach that Christ was made perfect by martyrdom. On this basis, two theories of the way of salvation, widely different from each other, may be built. Two men, seeking the same object, viz., *perfection*, but by different means, viz., one by *works*, and the other by *faith*, would comment on the above passages in opposite ways, thus: Says the man of works, "Christ was made perfect by death; of course, I must be made perfect by death. I ought therefore, to seek martyrdom, as I hunger for perfection." Says the man of faith, "Christ was made perfect by death; and because his death is mine by my union with him, I may attain perfection without literally dying. He fulfilled 'the good, and acceptable, and perfect will of God,' on the cross: and by that will,

stamped on my heart by the Holy Spirit, I am forever sanctified. My perfection comes, not by the offering of my own body, but by the offering of the body of Jesus Christ once for all." The difference between these theories is this: The first makes Christ's death only an *example* of the mode of attaining perfection; which is all that can be made of it by one who is ignorant of the spiritual philosophy which shows us how to partake of another's righteousness by receiving his life. This we may call the *legal* theory. The other regards Christ's death as the direct and sufficient *means* of attaining perfection; which it can be, only to those, who, by the Holy Spirit, have found themselves identified with Christ. This is the *spiritual* theory. Now it is manifest that Ignatius (and we name him only as the representative of "the martyr-church"), had in his mind the *legal* theory, when he talked about being "made perfect," by offering his body to wild beasts.

Was Paul seeking *literal death*, when he said he "counted all things but dung, that he might know the fellowship of Christ's *sufferings*, and be made conformable to his *death*"? Phil. 3:10. No indeed. Observe his language: "The *fellowship of Christ's sufferings*"—not his own similar sufferings—was the object he had in view. He was pressing toward *spiritual unity* with Christ; as he says before, that he might "*win Christ*;" that he might "*know him*;" and "be found in *him*, not having *his own* righteousness, which is of the law, but the righteousness of God, which is [not by the teeth of wild beasts, but] *by the faith of Jesus Christ*." For further and abundant proof that Paul held the *spiritual* theory of the operation of the death of Christ, let the reader consult the following passages: Romans. 6:3—11, Gal. 2:20, Heb. 10:1—22.

The difference, then, between Ignatius and Paul, and between the churches of which they were respectively representatives, in their views of the center of the gospel—the death of Christ—was as wide as the difference between self-righteousness, and God's righteousness.

We would say in conclusion, that we believe God, who bringeth good out of evil, turned the martyr-mania of the early church to a useful account, in relation to the preservation of the Scriptures, and the overthrow of heathenism. Nor do we deny that there were among the martyrs of the first three centuries, *some* genuine witnesses of Christ. But we have no fear in declaring our belief, that the ambitious thirst for martyrdom, manifested by Ignatius and the mass of those who have been glorified with him, as the "martyr church," was the very climax of "spiritual wickedness in high places"—a strong delusion of self-righteousness, supplanting the atonement, making death instead of faith the way to perfection, and planting the seeds of the whole system of penances, self-torture, and purgatorial salvation, which have since gained for Popery the name of Anti-Christ.

EARLY ROSE POTATO.

LAST spring we purchased one pound of Early Rose potatoes, for which we paid three dollars. In calculating the chances of being humbugged we decided that we could well afford to risk so small a sum, if by so doing we could obtain an early potato that would

come any where near the standard claimed for this variety. On the arrival of the potatoes, we cut them into as many pieces as there were eyes, and perhaps a few more, as we noticed that some of the sets failed to grow. At the time of planting we felt doubtful whether we had cut the potatoes properly, as they grow so smooth that it is difficult to tell where the eyes are located on some parts of the tubers. But we are highly pleased with the results. The seed was planted about the first of May, with no manure except a little ashes; and when dug the yield was found to be one bushel and a peck, or seventy-five pounds of potatoes from one pound of seed, and no humbug about them. Who can beat that? Some of the tubers were dug early in August, and tested, both boiled and baked, and were found to be of superior quality, better than any early potato we recollect having tasted. In regard to its earliness we can not speak positively, as the planting was late in the season for early potatoes. But from reliable statements, we judge they are earlier than any other good variety now in cultivation. H. T.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

IX.

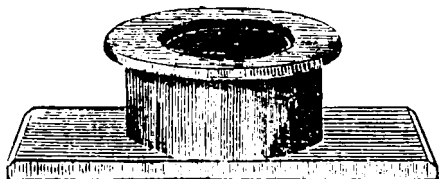
THE first signs of life which we find in stagnant water early in the spring, are mere moving specks or globules called Monads, which increase very rapidly, disappear, and are followed by larger and more elaborately organized forms of life of both animal and vegetable origin, until the water literally teems with animate beings. One generation after another of these minute organisms follows in rapid succession, until cold weather or some other cause puts a stop to their further development.

In gathering specimens of water for examination, it is necessary to be equipped with small wide-mouthed bottles, holding about two ounces, in which to put the specimens when gathered. In order to carry them safely they should be set into a case or box, provided with a handle. As some of these minute organisms live near the surface of the water, while others are only to be sought near the bottom, or in the sediment there, the young microscopist should be provided with a light rod, five or six feet long, having a hole bored a considerable distance into the end, in which to fasten a small bottle, a net, or a small cutting-hook, as the case may require. The rod should have a light brass ferrule driven on the end to prevent its splitting. If he wishes to procure samples of water, a small wide-mouthed bottle should be attached by bending a wire so as to fit the neck of the bottle, then inserting the ends of the wire into the hole. The method of using this instrument is very simple. Invert the bottle and push it down among the plants that grow in the bottom of the pool or ditch, or any other place from which it is desirable to procure specimens, and turn the bottle over quickly, thus causing the water to rush in, carrying with it any animalcules or other organisms that may be near. The net is used for catching those larger animalcules and creatures that can be seen swimming about very rapidly in the water. It is made by bending a brass wire into a circular form, three or four inches in diameter, leaving the ends so they can be inserted into the end of the rod, and then sewing a piece of fine net over it, so that it will be about as concave as a watch-glass.

As a very large class of these minute vegetable organisms are found attached to the stems and leaves of the larger aquatic plants, and are best obtained by stripping the stalks between the thumb and finger, a small cutting-hook three or four inches long, is used for cutting off the stalks at the bottom. This hook is bent in the form of a sickle having the shank inserted into the end of the rod.

I will now give a description of the only remaining apparatus necessary to complete the outfit of the stu-

dent in his examination of animalcules; and that is the



ANIMALCULE CAGE.

This consists of a flat plate of brass having a large hole through it, into which a short tube is soldered. This tube has a thick piece of glass fitted into its upper end. Over this tube slides another brass tube having a thin piece of glass fitted into the end, and when the outer tube is pressed down to the fullest extent, the two pieces of glass are very nearly in contact with each other. The method of using it is as follows: Remove the outer tube, or cap, and take up a drop of water with a pipette and place it on the center of the thick glass; then replace the cap, pressing it down until the drop of water is spread out to any extent desired.

As business and other causes have delayed my progressing with the subject of which I am treating, as far as I intended, and as the season is so advanced as to make it difficult to procure and keep specimens of water for examination, the present series may be considered merely as an introduction to "A Summer with the Microscope," which will be resumed again in the spring.

THE CIRCULAR.

O. C., MONDAY, OCTOBER 26, 1868.

OUR MUCK-HEAP.

NO. III.

STATISTICS AND GENERAL OBSERVATIONS CONTINUED.

CONFINING ourselves, for the present, to the two groups of Associations belonging respectively to the Owen movement of 1826, and the Fourier movement of 1843, we give below a summary account of each Association—i. e., all we can find in Macdonald's collections, on the following points: 1, Locality; 2, Number of members; 3, Amount of land; 4, Amount of debt; 5, Duration. We give the amount of land instead of any other measurement of capital, because all and more than all the capital of the Associations was generally invested in land, and because it is difficult to distinguish, in most cases, between the cash capital that was actually paid in, and that which was only subscribed or talked about.

As to the reliability of these statistics, we can only say that we have patiently picked them out, one by one, like scattered bones, from Macdonald's heap. Though they may be found fault with in some details, we are confident that the general idea they give of the attempts and experiences of American Socialists, can not be far from the truth.

Experiments of the Owen Epoch.

Blue Spring Community; Indiana; no particulars, except that it lasted "but a short time."

Cooperative Society; Pennsylvania; no particulars.

Coxsackie Community; New York; capital "small;" "very much in debt;" lasted between 1 and 2 years.

Forrestville Community; Indiana; "over 60 members;" 325 acres of land; duration, more than a year.

Franklin Community; New York; no particulars.

Haverstow Community; New York; about 80 members; 180 acres; debt, \$12,000; lasted 5 months.

Kendall Community; Ohio; 200 members; 200 acres; duration, about 2 years.

Maclurie; Indiana; 1,200 acres; duration, about 2 years.

New Harmony; Indiana; 900 members; 30,000 acres; worth \$100,000; duration, nearly 3 years.

Nashoba; Tennessee; 15 members; 2,000 acres; duration, about 3 years.

Yellow Spring Community; Ohio; 75 to 100 families; lasted 3 months.

Experiments of the Fourier Epoch.

Alphadelphia Phalanx; Michigan; 400 or 500 members; 500 or 600 acres; lasted 1 or 2 years.

Brook Farm; Massachusetts; 115 members; 200 acres; duration 5 years.

Brookes's Experiment; Ohio; few members; no further particulars.

Bureau Co. Phalanx; Illinois; small; no particulars.

Clarkson Industrial Association; New York; 420 members; 2000 acres; lasted from 6 to 9 months.

Columbian Phalanx; Ohio; no particulars.

Garden Grove; Ohio; no particulars.

Goose Pond Community; Pennsylvania; 60 members; lasted a few months.

Grand Prairie Community; Ohio; no particulars.

Hopedale; Massachusetts; 200 members; 600 acres; duration not stated, but commonly reported to be 17 or 18 years.

Integral Phalanx; Illinois; 14 families; 508 acres; lasted 17 months.

Jefferson Co. Industrial Association; New York; 400 members; 300 or 400 acres of land (which was heavily mortgaged, and finally sold to pay debts); lasted a few months.

Lagrange Phalanx; Indiana; 1000 acres; no further particulars.

Leraysville Phalanx; Pennsylvania; 40 members; 300 acres; lasted 8 months.

Marlboro Association; Ohio; 24 members; had "a load of debt;" lasted nearly 4 years.

McKean Co. Association; Pennsylvania; 30,000 acres; no further particulars.

Moorhouse Union; New York; 120 acres; lasted "a few months."

North American Phalanx; New Jersey; 112 members; 673 acres; debt \$17,000; duration 13 years.

Northampton Association; Massachusetts; 130 members; 500 acres; debt \$40,000; duration 4 years.

Ohio Phalanx; 100 members; 2,200 acres; deeply in debt; lasted 2 months.

Clermont Phalanx; Ohio; 80 members; 900 acres; debt \$19,000; lasted 2 years or more.

One-mention (meaning probably one-mind) Community; Pennsylvania; 800 acres; lasted 1 year.

Ontario Phalanx; New York; brief duration.

Prairie Home Community; Ohio; 500 acres; debt broke it up; lasted 1 year.

Raritan Bay Union; New Jersey; few members; 268 acres.

Sangamon Phalanx; Illinois; no particulars.

Skenateles Community; New York; 150 members; 354 acres; debt \$10,000; duration 3 or 4 years.

Social Reform Unity; Pennsylvania; 20 members; 2,000 acres; debt \$1,000; lasted about 10 months.

Sodus Bay Phalanx; New York; 300 members; 1,400 acres; lasted a "short time."

Spring Farm Association; Wisconsin; 10 families; lasted 3 years.

Sylvania Association; Pennsylvania; 145 members; 3,000 acres; debt \$7,900; lasted nearly 2 years.

Trumbull Phalanx; Ohio; 400 acres; lasted 18 months.

Washtenaw Phalanx; Michigan; no particulars.

Wisconsin Phalanx; 20 families; 1,800 acres; duration 6 years.

Recapitulation and Comments.

1. *Localities.* The Owen group were distributed among the States as follows: in Indiana, 4; in New York, 3; in Ohio, 2; in Pennsylvania, 1; in Tennessee, 1.

The Fourier group were located as follows: in Ohio, 9; in New York, 6; in Pennsylvania, 6; in Massachusetts, 3; in Illinois, 3; in New Jersey, 2; in Michigan, 2; in Wisconsin, 2; in Indiana, 1.

Indiana had the greatest number in the first group, and the least in the second.

New England was not represented in the Owen group; and only by three Associations in the Fourier group; and those three were all in Massachusetts.

The southern states were represented by only one Association—that of Nashoba, in the Owen group—

and that was little more than an eleemosynary attempt of Frances Wright to civilize the negroes.

The two groups combined were distributed as follows: in Ohio, 11; in New York, 9; in Pennsylvania, 7; in Indiana, 5; in Massachusetts, 3; in Illinois, 3; in New Jersey, 2; in Michigan, 2; in Wisconsin, 2; in Tennessee, 1.

2. *Number of members.* The figures in our epitome (reckoning 5 persons to a family when families are mentioned), give an aggregate of 4,650 members: but these belong to only twenty-five Associations. The numbers of the remaining 20 are not definitely reported. The average of those reported is about 185 to an Association. Extending this average to the rest, we have a total of 8,325.

The numbers belonging to single Associations vary from 15 to 900; but in a majority of cases they were between 100 and 200.

3. *The amount of land* reported is enormous. Averaging it as we did in the case of the number of members, we make a grand total of 130,000 acres, or about 3,000 acres to each Association! This is too much for any probable average. We will leave out as exceptional, the 60,000 acres reported as belonging to New Harmony and the McKean Co. Association. Then averaging as before, we have a grand total of 38,630 acres, or almost 900 acres to each Association.

Judging by our own experience, we should say that this fondness for land, which has been the habit of Socialists, had much to do with their failures. Farming is about the hardest and longest of all roads to fortune: and it is the kind of labor in which there is the most uncertainty as to modes and theories, and of course the largest chance for disputes and discords in such complex bodies as Associations. Moreover the lust for land leads off into the wilderness, "out west," or into by-places, far away from railroads and markets; whereas socialism, if it is really ahead of civilization, ought to keep near the centers of business, and at the front of the general march of improvement. If we had been counsellors in the socialist movements, we should have advised the Phalanxes to limit their land-investments to a minimum, and put their strength as soon as possible into some form of manufacture. Almost any kind of a factory would be better than a farm for a Community nursery. We find hardly a vestige of this policy in Macdonald's collections. The saw-mill is the only form of mechanism that figures much in his reports. It is really ludicrous to see how uniformly an old saw-mill turns up in connection with each Association, and how zealously the brethren made much of it; but that is about all they attempted in the line of manufacturing. Land, land, land, was evidently regarded by them as the mother of all gain and comfort. Considering how much they must have run in debt for land, and how little profit they got from it, we may say of them almost literally, that they were "wrecked by running aground."

4. *Amount of debt.* Macdonald's reports on this point are few and indefinite. The sums owed are stated only for seven of the Associations. They vary from \$1,000 to \$40,000. Five other Associations are reported as "very much in debt," "deeply in debt," &c. The exact indebtedness of these and of the remaining thirty-three, is probably beyond the reach of history. But we have reason to think that nearly all of them bought, to begin with, a great deal more land than they paid for. This was the fashion of the school and of the times.

5. *The Duration* of twelve Associations is not reported; twelve lasted less than 1 year; eight between 1 and 2 years; four between 2 and 3 years; four between 3 and 4 years; one 4 years; one 5 years; one 6 years; one 13 years, and one (it is said) 17 years. All died young, and most of them before they were two years old.

Next week we will moralize a little further over these bones; and after that we shall be ready to present some picturesque details from Macdonald's manuscripts.

Our old friend and brother, Geo. W. Robinson, of Baldwinsville, N. Y., was an engineer by profession, and, on his decease, left a fine set of instruments.

Among them was a splendid Vernier compass for land-surveyors, which has recently come into our possession as a free-will offering from Mrs. Robinson. It is so serviceable, we can hardly see how we could have done without a compass so long. We shall certainly never be without an occasion to appreciate the gift, and its loved and loving donor.

COMMUNITY JOURNAL.

[For the week ending Oct. 24.]

ONEIDA.

—There being with us a number of distinguished guests, Sunday evening became the scene of an impromptu concert. We are astonished to see how the advance in spiritual unity which the Community as a whole has made, gives a certain ease and enthusiasm to our unpracticed singers and musicians which was almost unknown in the days of musical devotion. Old songs were revived. "Wake Nicodemus," "The Tempest," and "Babylon is Fallen," were called for. The men who sang the last-mentioned piece had just taken the "pitch" behind the piano, when J. H. N. whispered that they should go upon the stage and put in the theatrical touches as they used to do; so up they went. G. W. H. never gave the solo a better comic rendering; and as for the chorus, when they all shouted, "Look out dar now, I'm 'gwine to shoot!" stamping with their feet and charging with their arms full tilt at the audience, it "brought down the house" with as hearty applause as it first received in old concert times. That done, every body wanted to hear our veteran drummer, who has not touched his instrument for a year. "Will you play, Mr. Underwood?" said Mr. Hamilton. "But the drum is at Willow Place," was answered. "O," said Mr. H., with a twinkle in his eye, "I guess the Lord has a drum nearer by than that," and just then one of the young men appeared at the door bearing the instrument in question, having been sent some time previous in search for it. "I will try," said Mr. U., ascending the stage and throwing off his coat, preparatory to an introductory roll of the "double-drag." Having thus got his drum-sticks under control, he began the "Points of War," which never fails to stir the profoundest enthusiasm. His snow-white locks added to the impressiveness of this battle-piece. Mr. Boissier, of Bordeaux, France, who was present, said warmly in broken English, "He is very able. I knowed it, for I was in the French army." The piano being closed, Mr. Williams, the editor of *The Iron Age*, was introduced to the meeting, and invited to speak upon any subject he had in mind. In response he gave a brief but interesting exposition of the opposing theories of protection and free trade, and of the attitude of each European nation toward them, closing with an allusion to the O. C. as exhibiting on a minute scale the advantages arising from proximity of manufacturing and agricultural productions, which advantages are thought to result on the national scale through the operation of a thoroughly protective tariff.

—The most direct line of the Midland R. R. running through our old burying-ground, and rather too close to the new one selected three or four years ago, we have fixed upon a new place on one of the pleasant swells of undulating ground in the western part of the home domain, near Spring Grove, and this week removed the remains to their new resting-place. We did not make it an occasion for the lugubrious grief common to such occurrences. The workmen were left undisturbed by superstitious curiosity, or the lamentations of relatives. The moving was accomplished in two days. The remains numbered forty-seven of our own people, and three strangers. Death has little of our attention; and we ascribe less importance than do many people to the paraphernalia of the grave, while we bear constantly in mind the saying of Christ, "I am come that they might have life, and that they might have it more abundantly."

—The journals and letters from Wallingford give us pleasant glimpses of the family there engaged in historical studies. They have discovered a method of distributing information by which the interest in these studies is enhanced. Various members are

called upon to acquaint themselves with certain departments of history, and then lecture on these subjects to the family. The following extract from a private note gives a bright picture of studious industry:

"Our Sunday and Wednesday evening lectures have started in the family a great interest in the study of history, and our lectures prove to be very interesting, and are appreciated by all. Emily lectured last Sunday evening on the Crusades. She was the first woman who had lectured, and was naturally a little frightened at first, but she did well; and seemed to lose all her fear and embarrassment as she warmed up with her subject. Now that she has broken the ice, I think it will be easier for others. Augusta is to lecture to-morrow night on Venice; and G. W. N. asked Chloe to-day to read up *The Age of Chivalry*, and give us a lecture on that. I think our lectures are a grand institution; they make knowledge common property; and it seems like a Community way of learning. Mother Noyes reads to a few of us after supper, from 'Murray's Geography,' which we are very much interested in. We are reading now about Europe; and it is made doubly entertaining from the fact that G. W. N. attends, and gives us many pleasant incidents about the places mentioned in the reading, which he visited. G. W. N. reads to us at seven o'clock from Arnold's history of Rome, and Marion and I are reading the history of England together. This study of history leads me to appreciate the knowledge of the Second Coming, and I realize what superior advantage we have, through our knowledge of that truth."

The last Wallingford Journal contains the following interesting extract from Stanley's late work, "History of the Eastern Church," which was read in the noon meeting. G. W. N. remarking of the author, "He burns! he burns!" as the children say in the play, because he comes so near the truth about the Second Coming:

"Let us then, before we conclude, briefly notice the successive stages through which, eventually, our course of study must lead us, and the interest especially attaching to each. The first period is that which contains the great, almost the greatest which Ecclesiastical History has to answer. How was the transition effected from the age of the Apostles to the age of the Fathers, from Christianity as we see it in the New Testament, to Christianity as we see it in the next century, and as, to a certain extent, we have seen it ever since? No other change equally momentous has ever since affected its fortunes, yet none have ever been so silent and secret. The stream in that most critical moment of its passage from the everlasting hills to the plain below, is lost to our view at the very point where we are most anxious to watch it; we may hear its struggles under the overarching rocks; we may catch its spray on the boughs that overlap its course; but the torrent itself we see not, or see only by imperfect glimpses. It is not so much a period for ecclesiastical history as for ecclesiastical controversy and conjectures. A fragment here, an allegory there; romances of unknown authorship; a handful of letters of which the genuineness of every portion is contested inch by inch; the summary examination of a Roman magistrate; the pleadings of two or three Christian apologists; customs and opinions in the very act of change; last, but not least, the faded paintings, the broken sculptures, the rude epitaphs in the darkness of the catacombs, these are the scanty, though attractive, materials out of which the likeness of the early church must be reproduced, as it was working its way in the literal sense of the word, 'under ground' under camp and palace, under senate and forum, 'as unknown, yet well known; as dying, and behold it lives.'"

—We are reading selections from Parton's "People's Book of Biography" at seven o'clock.

—Our faithful friend, Mr. J. J. Franks, is spending a week with us.

—We received the present of a very fine whip from one of our subscribers, who wrote as follows:

Westfield, Mass., Sept. 27, 1868.

FRIEND W.—According to agreement I send the O. C. a whip, which will show for itself. It is

seven feet and three inches long without the snap. There are seven feet of whalebone in it. It is water-proofed next to the stock, and then flax-lined and water-proofed again over that, and then buck-lined as they call it; but the buck is sheep-skin, made on purpose for lining whips. I have simply the name Oneida Community worked into the whip, which I thought would be enough. I should like to get a letter from the first gentleman who drives with it; I suppose it will be from the omnibus driver, as it is a good whip for that purpose. E. B. B.

—Here is a funny fruit order we received to-day:

New York, Oct. 10, 1868.

"DEAR SIR:—Inclosed please find order for fruits &c., with the accompanying letter, the moving eloquence of which, I trust, will prompt you to do what you can for the writer. Comment on my part is unnecessary, as it would be only painting the rose.

Yours very truly, —"

New York, Oct. 10, 1868.

"FRIEND —: If the Oneida Community could possibly appreciate how much I relish the relishes they put up, and how much they do preserve their memory, when I enjoy their preserves, and how jam full of gratitude I am when I eat their jams, and how they could help me out of a pickle, by sending me some pickles, they certainly would fill the accompanying order with your order. Pummel me to a jelly, if I don't thank you for putting this order through.

Yours, &c. —"

WILLOW PLACE.

Evening Meeting.—T— said: "There is a passage in John which comes to my mind when I ask myself my reasons for adhering to the Community school. It is in the discourse Christ gave his disciples about the bread of life. In that discourse Christ seems to have purposely presented his subject in a way to stumble most of the people. He talked about eating his flesh and drinking his blood. He appeared to have a contempt for their tendency to take his words in their literal meaning, and he continued to talk in a manner which was calculated to bring out all the unbelief there was in their hearts; and it had that effect in many instances. Sometimes when reflecting upon Mr. Noyes's movements, this discourse has come to my mind. His movements are liable to stumble those who walk after the flesh, and thus they sift the Community. I accept those movements for the very reason that they are too deep for the natural man." T— then read the sixth chapter of John, and afterwards said: "That discourse had the effect to make a great many people leave Christ, seeing which, he turned to the disciples, saying, 'Will ye also go away? Simon Peter answered, Lord to whom shall we go? Thou hast the words of eternal life.' That reply always seemed beautiful to me. Peter's only desire was to follow any one who had the words of eternal life; nothing which Christ said about the 'bread of life' could stumble him. If he did not understand it, instead of doubting he let it pass. There are two kinds of disciples. One class of people follow those above them, as children do their parents, believing they know best what is good for them. This class of persons in the Community know that this is the best place for them though there are strong attractions outside. But we can be very different disciples from that. We can say as Peter did, 'To whom shall we go? Thou hast the words of eternal life.' All who have trouble in the flesh, have it because they have not that abandonment which Peter had. When I have been tempted to disagree with my superiors, I have comforted myself by pondering that passage, and then I could see that I had my attention on something else than Christ; I had some other ambition. But when I have no other ambition than to learn the words of eternal life, I have comfort and unity with those above me."

BRISBANE AND FOURIER.

WE mentioned in our journal last week the presence of Mr. Albert Brisbane at one of our evening meetings, and reported fragments of his talk in which he described the result of his observations as a youthful tourist in Turkey and Greece returned from these countries through Italy his mind fermenting with ideas on social reform. There he entered into con-

the St. Simonians. He was charmed with their system of organization, but their St. Simonism or religion seemed to him like charlatanism. So he quarreled with them and went to Berlin. There he formed an extensive acquaintance with literati, politicians, military men, &c., and propagated his new ideas till he began to be obnoxious to the government and had his house watched by the police. He quitted Berlin and went to Paris again. The following is his account of his subsequent acquaintance with Fourier, with a description of the man:

"When I had returned to Paris from Greece I set about searching all the old sources of wisdom and philosophy. I read Plato, but could get no light. Before I left Paris I had heard of Fourier; and finally one of his books came into my hands while I was in Berlin. On first opening it I was struck with the words *attractive industry*, and I went on to look at the book. His ideas of organizing labor and making it attractive, were new and grand to me. I showed the book to Varnhagen, Von Euse and others, and we were soon engaged in spreading these ideas; and this was the beginning of the great social movement which has spread over all Germany—Protestant Germany at least—and really is undermining the old order of society. It won't be many years before they will have an immense revolution in politics there, and the result will be an application in some form of these new social doctrines.

"In the spring of 1832 I left Berlin and went back to Paris to see Fourier. I knew Hegel—had seen him every night for a time. I knew Victor Cousin. I had seen these and many other men of genius; but when I came to see Fourier, I found him quite a different character. I was struck at first with his appearance, and then wishing to see somewhat deeper into the man, I proposed that he give me lessons. I knew that he was poor, or at least had only an income of some \$800 a year. I paid him one dollar a lesson, and in that way assisted him, and pleased myself far more. I was young and enthusiastic, and my veneration for a man who could give me such knowledge as I had long been craving, was very great. As I said, I had gone back and searched philosophy and past history for ideas, in vain. But the light Fourier could show me was sublime. I saw him daily, and had familiar conversation with him. He was a man endowed by nature with a very high order of genius. He was what I should call a great natural mathematician, possessing at the same time rare social sympathies. He would walk miles every day to look after poor people. Then he was very exact in everything he did, even to putting the hour of the day on letters that he wrote. He could not tolerate mistakes. If I made the slightest error in pronunciation he would correct me. I spoke French well, but occasionally tripped over some word; but if I did it after being corrected, he would become very much irritated; so that I had to be very careful not to offend him in the pronunciation of my words.

"He had an infusion of German blood in his veins, and was born in the eastern part of France. He had clear gray eyes, of a very earnest expression. He was brought up in his father's store. His father was a linen-draper or cloth merchant. Fourier had a singular love of truthfulness from early childhood. One day a man came into the store and selected a bale of goods that Fourier knew his father had already sold to another man. When the customer went out Fourier followed him and told him that bale had been already sold. The man came back at once and corrected the mistake. The father gave his boy a severe chastisement for interfering in the matter, who was astonished to think he should be punished for telling the truth; and even then as a child concluded that commerce must be a mass of lies. When the French revolution broke out, Fourier was pressed into the service, where he received a severe wound in the face, splitting his nose through. The excesses of the French revolution set him to investigating. He at length discovered his present system, which is but partly

the Duke of Wellington. I saw a picture of Dante in Florence, and was struck at once with Fourier's strong resemblance to it when I came to meet him. Dante was a little more effeminate and delicate than Fourier. Then when I went to England and visited the House of Lords and saw the Duke of Wellington, I was struck at once with his marked resemblance to Fourier, except that the features were somewhat coarser. Take Dante and make his features a little stronger, or take the Duke of Wellington and refine him a little, and you have Fourier; the same gray eye, firmly shut mouth, and large chin. I think I never saw another man so concentrated and intense in purpose. Though very kind to the poor, he was suspicious of the rich; kept aloof from them, and would have nothing to do with them. Often his rich disciples could not get access to him. They would frequently want me to ask him certain questions. He was always affable to the poor, and treated them well so far as it was in his power."

CORRESPONDENCE.

LOVE EXCHANGE.

Buffalo, Oct., 21, 1868.

DEAR CIRCULAR:—You were right in thinking mine an "urgent case," which you have, in the copy of the Bercan now lying on my table, so graciously and generously supplied.

I don't know how to thank you sufficiently; and my first impulse was to send at once the price of the book. But then, I argued, what shall I do with my good feeling and gratitude, which are so much more current than money among Oneidians? So I say, we will make it an exchange—there is "labor exchange," why not love exchange? I believe that you will be glad to know that I accept the book joyfully, and that I enter upon the study of it with a kind of reverent enthusiasm, believing as I do, that I shall find in it the true interpretation of scripture given by the Spirit of truth to its author. "Solid," I hope to find it; but nothing that I have ever read of the author's writings has seemed to me to be "dry." On the contrary, any and every thing, old or new, from his pen, has had for me from the first, all the interest that a novel or a well-written essay used to have.

I am encouraged to believe that the desire on my part to possess a copy of the Bercan was begotten by the Spirit of truth, who, in his ceaseless and untiring watch over the interests of the human soul sees, and seizes upon every circumstance, every accessory, that can be used as a preliminary step toward securing that soul as a trophy of redeeming grace.

I don't want to say anything beyond me: or that shall sound like the *cant* of the orthodox Christian; or that shall look as though I coveted the acquisition of "Biblical lore," as it is called; or any of "them things." Indeed not. I am simply searching for light; I am simply seeking after God, after a knowledge of his character, his government, and his ultimate design in the creation of man. If the question were asked me to-day, if some one *should* pay me the high compliment to ask me what I *thought* or believed to be the *supreme good*, the highest attainment for a human being, and my soul should make answer, it would say unhesitatingly: To apprehend Christ, and to be found of him. I know that the attainment of this knowledge involves much labor and suffering, and crucifixion of self, and "patient continuance in well doing;" but the first thing to my mind is to rightly interpret the word: so for this end I welcome the Bercan, and place it side by side with the Bible, henceforth to me invaluable and inseparable. I furthermore enroll myself as a student and a disciple, and am glad to find that Mr. Noyes allows of a *commencement* in Christian life even though it be at the lowest round of the ladder of grace, whose foot, like that which Jacob saw in his dream, rests upon the earth, but goes up step by step, every round complete, till it is lost in the shining heights around which the angels hover as they step from it to heaven.

I send you my blessing from a full heart, content to "hope all things," though I may be called to "endure all things." Yours sincerely, L. C. C.

EARLY ASSOCIATIONS.

VI.

IN alluding to the established church of England as forming a barrier against spiritualism, I wish to avoid the injustice of giving any credit to the rural ministers of that church for the slightest effort to protect the poor against the approach of spiritual evils. People who believed in haunted houses, fairy rings, &c., would consider it nothing wonderful for a table to turn or to talk. They would probably believe the fact and turn from it as from witchcraft, but never make a religion of their belief in such phenomena, and would be sure to look upon mediums as wizards or witches, and avoid them accordingly.

This paradoxical state of superstition and obtuseness to spiritual manifestations, is probably due to the powerful influence of the Episcopal church, which has grown up through long years of oppression and wrongs, and still exists in spite of the laxity and immorality of the clergy. The city ministers can not but be men of moral exterior, and many of them are exceedingly zealous, honest men, who have sought the crowded habitations of humanity as affording the widest field for their arduous labors. But the country parsons of my boyhood days, sported, gambled, hunted, and otherwise amused themselves. I have heard them swear, and sing obscene songs, and I have seen them drunk in the house of my own tutor, who was a Doctor of Divinity, and who on more than one occasion gave his pupil excuse for the sacrilegious thought that the affix "D. D." might more truthfully have been construed Dead Drunk, than as any way significant of his high calling in the church.

A curious specimen, was that tutor. We used to call him "Dominie," not in the sense that Americans apply that cognomen, but on account of his resemblance to "Dominie Sampson," one of Sir Walter Scott's characters. He was a bachelor and a book-worm, but a man easily led by the many fast clergy who infested that neighborhood, and who found little difficulty in inducing him to join their cricket clubs, to give balls and whist parties, and sometimes to get drunk. He invariably won at cards, and always excused his conscience by saying that he should put his winnings in the poor box.

Living in such society, I had many opportunities of looking behind the scenes and forming an estimate of the private lives and characters of that class of men. Among more than fifty ministers who were accustomed to visit at the vicarage, I met not one who viewed his profession in any other light than a mercenary one, or who, when among his brother professors, had any hesitation in so talking about it.

I once dined at the house of one of these worthies with my tutor. We saved considerable distance on our way thither by putting up our horse at a riverside inn and crossing the river in a boat. The parson's garden, which was very prettily laid out in shrubbery and many winding paths, extended its well-kept sward to the water's edge and displayed much evidence of care and taste. After sitting a long time over dinner, wine and cards, Dominie essayed to go. This he always did at a seasonable hour, but was invariably overpersuaded, and resumed his seat. That night, having his pupil with him, he was inexorable, and the host had to yield. But it was dark, and the path to the river was intricate; so excusing himself to the other guests, the host kindly offered to pilot us across. With lantern in hand he walked before us, turning in and out the many devious paths until, after walking twice the distance to the river, he landed us again at his own front door, where, feigning the greatest surprise at having lost himself in his own garden, he declared, he was so weary that we must go in and take another glass before he could possibly undertake to pilot us again. This drunken farce was repeated several times during the night, to the great amusement of all except Dominie, who in his simplicity regarded it as a most perplexing difficulty, and much to the amusement of the company, earnestly advised his friend to have a path cut straight to the river the very next day. After sundry attempts, we regained the opposite bank of the stream, where I had to take Dominie

son was a cross between Dante and

under my care; and it was with difficulty I kept him in an upright position. When in such a state, he always tried to divert attention from himself by starting some theological subject; but he soon got lost in the bewilderment of his own drunken mumblings.

Besides his library, a pile of sermons was Dominie's stock in trade, which when once preached through, was ready for re-commencement. Any striking sentence was carefully avoided, so that the probability of recognizing one of his sermons after the lapse of twelve months, was very slender. In fact, so absorbed were he and his congregation wont to become in the interest of these discourses, that when some of us boys once transposed a leaf from one sermon to another on a different text, he read it straight along, and no one noticed the difference. My father, who slept soundly through the whole sermon, said, in answer to our inquiries, that he thought it the best he had ever heard Dominie preach.

An old Dean, from a neighboring cathedral, who was accustomed to preach for Dominie in his absence, afforded us boys much amusement. He was very fat, and intensely red; he ate very heartily, and drank lots of beer and wine. He would frequently lose himself and dose off in the middle of his sermon; then awaking with a jerk, he would rub his spectacles, and glance angrily at the windows, as if he had only hesitated for want of light, which was undoubtedly the true cause. One parson, who was very fond of hunting, having forgotten that he had a funeral on hand, slipped his gown on over his scarlet hunting-coat, leaving his horse in readiness at the burying-ground. Another, who had been rioting in Exeter, ran out of funds; his hotel bill was large, and hearing a prize-fighter make his boast in the bar-room, he accepted his challenge for the amount of his bill, and whipped him, the landlord being his backer. He was suspended for three years for this outrage; but ten years ago he still retained the charge of his parish.

The ignorance or superstition of the English poor need not be wondered at, with such blind leaders as I have described. The clergymen were not, of course, all of this character. I know of many noble exceptions; but my description may be taken as a sample of the majority of those with whom I came in contact. The progress of education and civilization at length demanded a change. Such men could not and would not longer be tolerated. The effect of revivals in the new world began to be felt in the old; the people began to see through the abuses of the church, and the devil was in a quandary, as to how he could keep them in the dark. The parsons were a set of pleasure-seekers; what should he do to encompass them? Pusey preached, and as if by magic, all the sporting parsons turned "Puseyites" or "Tractarians," or as they are now generally called, "High Church men." Pusey was one of the professors at Oxford University who made such rapid strides in church reformation, that he soon found himself at the point from which Luther started, and has ever since kept working backward. The ritualism and external forms which he advocated, to the exclusion of true worship, suited well the dissipated clergy, who found themselves bound to reform, with no religious element to fall back upon. All the sporting parsons at once turned "High Church;" and together with the crowd who are constantly rushing into the church merely for the sake of the emoluments, discovered a patent way of saving souls, which in effect, amounts to this: "Come to church and give us your purse-strings, and we will make it all right for you with God; you needn't be converted nor pother your head at all about religion."

My last experience with High Church parsons, was in connection with railroad business. In settling up the purchases of land for a line of railway, we experienced trouble with only eight men, and these were all parsons of the Pusey school. One of them carted hop-poles on to his land and swore that it was a hop-garden, demanding remuneration accordingly, which would have made it worth five times more than ordinary land; but we discovered his trick, and that no hops had grown there within the memory of man; nor would they, for the land was too poor. I

took real delight in helping to circumvent that man. The railroad passed through his garden, so near his house that we had to purchase the dwellings. It was his own influence that located the line so near, that he might obtain a large price for his place; and he afterwards fought for the last penny with a zeal deserving a better cause. When all negotiations had failed, and his case was referred to a jury, he determined to get an injunction, forbidding the railroad company to touch his garden, and in his fury made the threat in the hearing of the engineer. This was Saturday morning. The engineer started at once to consult the lawyers of the R. R. Co., in London. The contractor was ordered to have the necessary material, and all the help he could muster, conveyed to the parson's land, ready to fall to work at a moment's notice. I was stationed at the court in Chancery Lane to watch for proceedings, and if no injunction was applied for before the court rose, to telegraph at once, and start for the scene of action in a special train which was kept waiting for me. The parson delayed applying for his injunction, and could not then do so before Monday morning, thus giving us all Sunday and two nights the start of him. Monday morning saw a cutting twelve feet deep through his garden, a bridge built in front of his house for turning the turnpike over, and the rain washing the dirt into his front door-way. He was glad to come to terms, and sell his land at a fair valuation.

FALLACIES OF LOVE

[The following essay on Love, which appears uncredited in the *Home Journal*, carries common sense into a domain where it is generally treated as strange company. The writer has hit a vein of criticism which we like to see worked. We believe the novels of to-day will seem as ridiculous a few years hence, as old stories of knight-errantry fashionable before the time of Cervantes.]

Love holds in our imaginative literature a position which it does not hold in life. We should suppose, if we read only novels and poetry, that the one thing interesting in life is the relation of the sexes, and all the little anxieties of pairing.

* * *

"Oh Love, love, love!
Love is like a dizziness,
It winna let a body
Gang about his business."

So sings the Ettrick Shepherd; and what he says of the action of love in the heart, is certainly true of love in its action on romances. All the people in the world of novels are so dizzy with love, that they are unable to go on with the real business of life; we do not see them sufficiently as the world sees them, engaged in their daily work, pursuing their several ends, and living a multifarious life, of which love is but one of the elements, and an element for the most part hidden out of sight.

From constantly dwelling on the hopes and fears of love, and all the fluctuations and enchantments of the passion, there follow, inevitably, certain modes of treating it which are open to question. In our day, what, perhaps, is most evident, is that the theme of love has been so exhausted, that novelists are at their wits' end to find some new way of exhibiting its vagaries. We are so oppressed with the monotony of love as it shows in fiction—we know all its ways so well—how the courtship begins, how it goes on, how it ends in marriage bells—that we seek hard for some new phases of it to exhibit. And thus, in search of variety, the novelists rush off to descant on the glories of illicit love, and on all the possible ways in which men and women kick over the traces. We have heroes mad for love, and heroines imbecile; love that degenerates into disease; and love that never rises beyond lust. For the honor and glory of love, it is necessary to show love doing strange and even outrageous things. Love masculine crosses the seas to marry a negress; love feminine wanders disconsolate through the world till it finds the greatest scoundrel unhung to worship and to wed. It teaches us the

grandeur of masculine love that it kneels down to the beggar-girl in her squalor; it teaches us the refinement of feminine love that it bolts to perdition with a groom. Love is made to bridge over the most improbable chasms, to gild the most amazing infamy. There is no villainy, however execrable, no abomination however loathsome, which is not supposed to be hallowed if it should seem to find a motive in love, albeit base.

These, however, are but the extravagances of novelists who are forced to invent some novelty regarding a passion which cloy us in literature with a monotony of sweetness. It is more common to find in the literature of love, extravagances of a different kind—fine falsities that have accomplished infinite sorrow and mischief through their reaction upon life. Few doctrines are more baneful in their influence on modern society than the theory of the uncontrollable character of love, which has taken possession of our literature. Love being the supreme passion of modern art in all its phases, it became necessary to sound high the praises of this, which is represented as playing a part so important in human life. Above all things we must do homage to its strength. It may be fine or coarse of texture—but, if it be true love, it is important for the purpose of novelists and poets to insist on its irresistible power. The theory is in the first place that love can not be evaded—that there is a destiny in it—that, as the saying is, you fall into it, or that you are smitten with it as with a disease—in a word, that you can not help yourself; and in the second place, that, once fallen, you can not escape; that once smitten, you are incurable. The effect of this theory upon life is often painful. We learn to like some one of the opposite sex; we fancy ourselves in love, and we make no attempt to control what we know to be uncontrollable. So the passion flourishes on the reputation of its despotism. All men are not such fools as thus to yield to it; but there are quite enough of both men and women who submit to the passion on the faintest sign of its approach, and make themselves miserable for life because they have an extravagant notion of what love is, and think that their fate is not to be eschewed.

It is the greatest mistake in the world to suppose that love is not subject to control. Why do we not fall in love with our sisters? Simply because we know that we must not, and ought not. Perhaps you may be inclined to give me a different answer, saying, because they are our sisters. But this answer in reality means the same as the other, although people seem to imagine that it means something different. They seem to imply that there is the same impossibility of falling in love with a sister as there is to become enamored of a female belonging to a different species. There is no such impossibility. Men have frequently become enamored of women of whose consanguinity they were ignorant. The reason you do not entertain a passion for your sisters is, not because they are your sisters, but because you know that they are—because they and you from infancy have been trained never to think of each other in the light of lovers—because, if ever you are struck with your sister's beauty, it never occurs to you that you can call this beauty yours—because, in short, you know from the moment you can entertain a thought of love, that the passion, as regards your sister, is hopeless, useless, vain, wicked—that it can and must be controlled. Or take another case. How is it that we do not fall in love with women who are out of our own sphere of life? A man sees a princess whom, if she were of his own plebeian rank, he might covet for his bride. He can not help admiring her, but does he think of her with love? and, if he does not think of her with love, why not but for this cause, that the knowledge of her rank exerts over his emotion an unconscious control? So that it is nearly as impossible for a commoner to fall in love with a princess as to fall in love with his own sister. The conclusion to be drawn

from which is, that since the passion of love is thus shown to be capable of control in certain cases, there can be no reason to suppose that it is not controllable in all. To teach otherwise, is only to propagate a mischievous fallacy. It may not always be controllable if we allow it to take possession of our minds; but it is always so if we choose to be on our guard against its approaches.

Related to this is another fallacy which the novelists are fond of setting forth, and which tends to much unhappiness. It is that true love never comes but once. The love which the romancers glorify is that which is known as first love. It is a sensation which we are supposed to feel but once in our lives for one person. The object, it will be perceived, is to invest true love with all possible glory, and so we are taught to believe that, unlike every other passion of the soul, it blazes forth but once. The fallacy here is not so hurtful as in the former case, where the glory of love is exaggerated. Far be it from me to disparage a great love. Let us admit even that in process of time it may become irresistible. But I do not think that I cast a doubt on the existence of noble love and of consuming passion, because I venture to insist that, at least in its inception, all love is capable of control, and that the romancers who announce another doctrine sow the seeds of sorrow in many a life. But the fallacy I am now noting tends in another direction, to the contempt of all attachment which is not what is called first love. A recent poet has made mirth of the fallacy in verses which, if we are to take them seriously, err in the opposite direction:

First love is a pretty romance,
But not half so sweet as is reckoned;
And when one awakes from the trance,
There's a vast stock of bliss in a second.

And e'en should a second subside,
A lover should never despair;
The world is uncommonly wide,
And the women uncommonly fair.

The poets their raptures may tell,
Who have never been put to the test;
A first love is all very well,
But, believe me, the last love's the best.

No doubt these verses, in all their reckless gayety are a little too suggestive of light-o'-love. In all true passion there is a stability which opposes itself to change. But this is not to say that change is impossible, and that a second attachment must always be inferior to the first. Think of all the jealousy and mistrust that must rise out of such a theory. I sometimes read the answers to correspondents in which the penny weekly journals indulge, and I am amused to see with what persistence and earnestness their editors preach to Mary Anne, and Eleanor, who address them from the servant's hall, and from unknown backshops, that they can never love but once, and that their sweethearts, however ardent in their professions, are of doubtful character if they have ever been mated or have ever gone courting before. But if there be something amusing in the high-flown theory of love which these editors set before the uneducated and half-educated classes for whom they cater, surely also misery comes of it in the mistrust which it engenders.

What else are we to expect when modern literature and art are inspired by one passion, to the exclusion well-nigh of all else in human life? Our regard for this one passion and all that belongs to it becomes morbid; we learn to judge of it untruly; we attend to its promptings with the most absurd expectations; and, seeing the misery which it works in modern Europe through the exaggerations of romance, a man inclined to gloom might not without reason doubt whether the emotion which, as the strongest bond of union upon this earth, ought to be a blessing to mankind, is not rather a curse.

THE fish in Lake Mollychuckemunk, Maine, are said to be superior to those of either Lake Wooley-

seacock or Moosetyemagautic. Those of Lake Chabuungogungamaug were very fine, but these all got choked to death trying to tell where they lived.

AN ATTEMPT TO RAISE THE WIND.—An ingenious Yankee who got out of money resorted to a novel expedient for replenishing his purse. He announced that he would give lessons in whistling. Having collected a considerable number of pupils, he proceeded with his instructions. "Prepare to pucker," was his first command, and every mouth was put in order. "Now pucker!" At this point his scholars fell to laughing so violently that there was no getting their faces straight for further exercises; whereupon the Yankee, well suited, pocketed his pay and dismissed his class.

NEWS ITEMS.

PETROLEUM has been discovered in Europe.

ABOUT \$15,000, have been subscribed in New York city to the South American earthquake fund.

PROFESSOR KNAPP, of Heidelberg, one of the three most distinguished oculists in Europe, is about to settle in New York.

A PLAN has been adopted by the Emperor of Austria, for changing the course of the Danube. The object is to prevent the inundation of certain Austrian districts.

THE Board of Trustees of the Boston Dental College has, after full discussion, voted that females be allowed to matriculate in and graduate from that institution, with the same privileges and on the same terms with males.

THE new Suspension Bridge, just below the Falls of Niagara, will be completed in about a month. The cables, two in number, are nineteen hundred feet long, and this Suspension Bridge has the longest span of any in the world.

THE foundations of heathenism in India have been undermined. English laws, English schools, English railways and telegraphs, 550 Christian missionaries from many religious societies, 50,000 adult communicants in Christian churches—these are the forces at work for the moral renovation of British India.

IN the United States in 1880 there were 41 miles of railroad; and in 1865 there were 35,189 miles, not including those of Kansas, Nebraska and the Pacific coast. Of these 24,868 miles were in the Northern States. In Europe, India and the United States, there are now in operation 82,495 miles.

A REPORT from Madrid states that an attempt has been made to shoot Gen. Prim. The coinage system of Spain will be immediately changed so as to correspond with that of France. Ros De Plano, Count of Almina, has been appointed Captain-General of Cuba. A delegation of Cubans arrived at Madrid and held consultation with the central Junta. Measures for the gradual abolition of Slavery, have been agreed upon. The Republicans have commenced agitations in Barcelona. An address from the Junta states that it will be the duty of the Cortes to decide what form of government shall be adopted, but that all the people will have a right to express their opinions. The Unionists and Democrats are willing to accept a monarchy or republic if decided by universal suffrage. All males who have reached the age of twenty years, will be allowed to vote.

THIRTEEN shocks of earthquake occurred in San Francisco, and along the Pacific coast of California, on the 21st inst. They were not so violent as those in South America, but more continuous and of longer duration. Several buildings were thrown down. The City Hall is a perfect wreck; the Custom House and other public buildings were abandoned. Only a few lives were lost. Fissures opened in the earth, emitting, in some cases, the smell of sulphur, and in other cases water was forced above the surface. The water of the bay did not seem to be agitated; nevertheless, vessels in the harbor felt the shock as though they had struck upon a rock. Crowds assembled in the streets, discussing the terrible event, and general business was suspended. The loss of property, it was thought, would not exceed \$1,000,000.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Cats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the pricenamed. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 73 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by E. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. NOYES. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

MOSES, TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.